Div. 8
289.6
B931S

A Second Summons to the City Abel, 2 *Sam.* 20. *To deliver up* Sheba, *the Son of* Bichri, *that Man of* Belial; *by way of Metaphor, Alluding to the Quakers and* Geo. Whitehead. *And may ſerve for a Reply to their Anſwer to my Printed Sheet, ſtiled,* The Quakers Yearly Meeting Impeached, *&c.*

Geo. Whitehead,

I Have peruſed your Printed Sheet, as I have Reaſon to Judge, although 'tis Signed by five of your Undergraduates; *being either aſhamed to appear your ſelf (as well you may) or elſe* fearing that if your Name were to it, People would ſlight it, *as not worth Reading*, being the Fruit of an Old Contentious Make-bate, *&c.*

You ſay, *pag.* 2. *That* Wickliff, Suinderly, &c. *Teſtified againſt the Popiſh Clergy, and Tithes*, &c. By which you ſeem to make no difference between a Popiſh and Proteſtant Clergy, for which the Church of *England* will not thank you. But *George*, why do you thus fight with your own ſhadow, and thus trifle beſides the buſineſs? I did not Impeach the *Quakers* for not paying Tithes, though that be Criminal enough; but your *Yearly Meeting*, for *Impoſing the non-payment of Tithes* upon your People, and that too as a grand Oppreſſion, and Antichriſtian Yoke. And I ſay again, for you to Meet Annually, by way of Convocation, to make and promulgate ſuch Antimagiſtratical Laws, not only againſt, but contrary to the Laws of the Land; Is both againſt the King's Prerogative, the Rights of Parliaments, and Property of the Subject; yea, and of dangerous Conſequence. And I ſay again, that by theſe your Cannon Laws you do actually Abſolve the King's Subjects (*if the Quakers may be ſo called*) from their Active Obedience to the Laws of the Land, which requires them to pay Tithes, Church-Wardens Rates, *take Lawful Oaths*, carry Guns, *&c.*

But ſay you, theſe are but Epiſtles, and conſequently no contrived Conſtitutions: But *G. W.* this will not do; it's true, you call them Epiſtles, but you ſend them down to your Monthly and Quarterly Meetings as Laws: And as *Magna Charta* was *formerly* wont to be read in the Churches once, *or oftner*, every year, ſo do you Order your Epiſtles to be Recorded and Read in your Quarterly Meetings (which is more than ever you did the Scripture.) *See your Epiſtle ſtiled, Renewed Advice to the Monthly and Quarterly Meetings*, &c. *in* England *and* Wales, &c. And at the Concluſion you end thus: *Record this Epiſtle in your Quarterly Book, and ſometimes read it for Remembrance and Notice.* Thus 'tis plain that your Epiſtles

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are Laws to your People, and as plain, that as the Power and Influence of your Yearly Meeting prevails, so must that of *Westminster* fail; since what is made Lawful at *Westminster*, at your Yearly Meeting is made unlawful; yea, a Grand Oppression, an Antichristian Yoke: And as such you charge *and Command* your People not to pay Tithes, *&c.* as in my former Sheet more at large.

And this Consideration, together with your Indicting me for Printing without License *, although it be your own frequent Practice, put me upon delivering a Printed Sheet to the Parliament, stiled, *Something in Answer to the Allegations of the Quakers*, &c. *Dec.* 1693.

*As your Indictment sets forth, for I took a Copy of it, which possibly you may see hereafter, *with some Observations upon it.*

To which Sheet *G. W.* replyed and proposed, saying, *viz.* G. W. *freely offer, and am willing to make it appear before* any *six, ten, or twelve competent Witnesses, who are moderate Men of Sense and common Reason, That* Fr. Bugg *has grosly abused and perverted Truth, and wronged the People called Quakers, both in Charge, Citation, and Observation*, &c. Now in Answer to this seeming fair offer, I came up to *London* the *February* following, and then proffered to meet *G. W.* and to leave Matter of Fact to the decision of four Men, chosen by each of us, out of Episcopalians, Presbyterians, Independants, or Baptists; or out of any one of those four Christian Societies. But this *G. W.* refused; but I held him to his word any, and renewed my Acceptation of his Proposal, *May* 1695. but he still refused to stand to his word: Then I *Impeached* their Yearly Meeting. And now in this their Answer, *G. W.* complains, saying, *p.* 7. *But now see how knowingly unfair* Fr. Bugg *is, after his railing against* G. W. *and the Quakers Books; as none so bad, none so gross, none so blasphemous, but* G. W. *the Quakers* Bellarmine, *will undertake to Vindicate them, who for these Forty Years and upwards hath been like* Ishmael, *his Hand against Episco— Pres— Indep. and Baptists, and theirs against him. Such then are* Fr. Bugg's *disinterested Persons, whose hand is against* G. W. (*as he confesseth*) *And yet would have him leave Matters of Fact in Controversie to their Judgment and Decision*, &c.

I grant that Episcopalians, *&c.* are great Enemies to the Errors of the *Quakers*, and that some of all those Societies have wrote against them, and that *G. W's.* hand, like *Ishmael's* hath been against them all. But this *G. W.* knew as well as I, before he made the proffer; his proffer was voluntary, *and uncompelled* to meet me before any eight, ten, or twelve moderate Men, *&c.* And what to do? Why, to make it appear that *Fr. Bugg had wronged the Quakers in Charge, Citation, and Observation.* Now this is Matter of Fact; what, cannot he find four moderate Men in those four Christian Societies, that will do him that Justice, to Judge aright, whether *Fr. Bugg* cited the right Book, quoted the same Page, observing from thence the true sense of the matter? Truly his pretence to a Charitable Distinction, in the *Qua. Vind. p.* 2. *Col.* 2. between the more moderate and the rigid, *&c.* amounts to very little, if he dare not trust their Judgment to decide whether *Fr. Bugg* rightly cited their Books, truly quoted their Pages, and from thence fairly observed the Sense thereof, or no: But still suppose they be such Partial Wretches, as that eight or ten cannot be found amongst them all; who is to be charged with unfairness? 'Tis not *Fr. Bugg*; he only takes *G. W.* at his word, [and holds him to it.] See *Quaker. Withering*, &c. *p.* 2. to 12. where this

Object. But possibly some may say, You deal too severely with the *Quakers*, not only by exposing their Principles, but you render them Perjured, and deserve Pilloring, *&c.*

Answ. I grant some may blame me, yea, and good Men too; who do not see so clearly into their deceitful Practices as I do, and through much Experience have done. *Erasmus* was a good Man, who was accounted the Light of that Age, yet he blamed *Luther*, *Hist. of the Reformation*, &c. p. 42. *Luther* (said he) *hath excellently admonished the World in many things, I wish he had done it more civilly, he would have had more favourers and defenders, and have reaped for Christ a more plentful Harvest*, &c. Thus you see that Zealous *Luther* was blamed by Worthy *Erasmus*: And if such a Man as *Luther* was thus blamed, why should I think it strange? As to the Pillory, the occasion of it was their falsifying their Word in the case of Evidence between *G. W.* and me; For they long before that, by their Books stiled, *The Case of the People called Quakers, in relation to Oaths*, &c. p. 26. And in another Book, stiled, *A Treatise of Oaths*, &c. p. 3. They pretended *A willingness to suffer, as in the Case of Perjury, in case they brake and falsified their Word*, &c. As at large recited in *New Rome Arraigned*, &c. *Epist. to the Bereans*, &c. And though I erected a Mock-Pillory, to shew them, what in reality they did deserve, yet it had this Service, that it manifested their Persecuting Spirit, and what they would be at, had they Power put into their hands. O! how did they fly to the Powers of the Earth (which they formerly blamed others for) crying out to Secretary *Trenchard* for help against *Fr. Bugg!* Yea, they Indicted * me at the *Old Bailey, London*, when I was absent Sixty Miles, and knew nothing of it. O! how did they sollicite the Secretary of State against me! And did not *W. Crouch* give Five Pounds, and Promise a larger Sum, if he could have had their Revengeful Prosecution of me taken effect; and my Book, *New Rome, &c.* (which they had got seized) to be burnt. With many other signs of their Persecuting Spirit, which, had they Power, they would manifest more and more, as they did in *Pensilvania* to *G. Keith* and his Friends, where they both Fined and Imprisoned them, and took away *R. B's.* Goods for Conscience-sake: Yea, so Inhumane were they, that when they Committed *W. Bradford* and *John M'comb*, one of their Wives was newly brought to Bed, and lay very weak *in a High Fever*, and several thought she would not live; and *though he requested them to let him go home*, yet they would not grant him leave to see her. Oh, merciless Magistrates! I my self, when a Quaker, was Prisoner at once more than three Years, yet *during that time* I had leave divers times to *go home* to visit my Family, which I find I must not expect if ever I be Prisoner under the Quakers, who being Magistrates in *Pensilvania*, can both Fine, Imprison, and take away Goods, and fight with Carnal Weapons; both which, *viz.* Persecution for Conscience, and Fighting with Carnal Weapons, they have pretended to be against. But now I see 'tis but till they get Power, and become Magistrates themselves. And truly, if as *T. C.* hath modestly computed, there be but 100000 Quakers in *England*, and 1000 of them Preachers, and 1000 Meetings, and *W. Penn* Influence

* If they do deny it, I have a Copy out of the Court, with *G. W's.* Name and the rest: And their Indictment is in the most aggravatious terms that ever I saw.

(as he obſerves) but 80000 of them to Fighting and Perſecution, I know not what a little time may bring forth. For as *T. C.* well obſerves, *They are but ſowing their Seed now, but the full Crop may not appear in this Age*; which puts me in mind of their former Declaration, Printed 1659. Signed by *W. Crouch* and fourteen more, ſaying, *p.* 12. *We have choſen the Son of God to be our King, and he hath choſen* us *to be his People: And he might Command Thouſands, and Ten Thouſands of his Servants at this day, to fight in his Cauſe, and give them Victory over all their Enemies, and turn his hand upon their Perſecutors. But yet his Kingdom is not of this World — Neither can we* yet *believe that he will make uſe of us in that way: — But for the* preſent *we are given up to bear and ſuffer all things for his Names-ſake.* From whence it's plain, that in 1659. they ſaid, *Neither can we* yet *believe:* But by their Practice in *Penſilvania* in *Anno* 1692. they believe they may now Fight and Perſecute too. That in 1659. the Quakers ſaid, *But for the* preſent *we are given up to bear and ſuffer all things for his Names-ſake:* But by their Practice in *Penſilvania* 1692. they ſay, they will not be affronted by any body: They will Fight with Guns and Swords, and Perſecute (ſuch as tell them they go from their Principles) with Fines and Impriſonment. Come, *G. W.* what is become of your Interpretation of the word as-yet? What, is it *tamen?* I hope you ſee it to be *Adhuc*; as yet in exception to the time to come. I know you are good at *Inuendo's*, and at directing the Intention (Jeſuit like.) See his Book, ſtiled, *The Light and Life of Chriſt within*, &c. *p.* 58. *Solomon Eccles* (one of their Falſe Prophets, which propheſied that *John Story* ſhould dye within a Year, who lived three or four Years after) who ſaid, *The Blood which was forced out of Chriſt's Body, when he was dead, was no more than the Blood of another Saint:* Which Blaſphemy *G. W.* excuſes, ſaying, *No more than the Blood of another Saint, his intent was, as to the Papiſts*, &c. Which Blaſphemy *G. K.* in his Book, ſtiled, *A true Copy of a Paper*, &c. *p.* 17. to 31. hath effectually diſcovered. And *G. W.* is ſo good at Directing the Intention, that he knows what all his Friends mean; for in his *Counterf. Conv. &c.* p. 72. he ſays, *I may ſee cauſe otherwiſe to word the matter, and yet our* Intentions *be the ſame:* The *Engliſh* of which is, though *Iſ. P.* deny Jeſus of *Nazareth* to be Chriſt, and make him but *a Veil, a Garment*, &c. And *G. W.* confeſs him to be the Chriſt, yet they mean all one thing, only a Garment. And (the Light) *that was therein crucified is the Chriſt.* And what was his Perſon to them more than another Perſon? Oh, but ſays his Young Pupil *Pennington*, *The Diſcoverer Diſcovered*, &c. *p.* 13. *The Author of this Doctrine being nameleſs, I ſuppoſe he has forgot who it was: And truly I cannot blame him for forgetting what I believe* (ſaith he) *had never any other Foundation but meer Imagination*, &c. Surely if his Infallible Spirit, with which they pretend to be endued, ſo as thereby to be furniſhed with Diſcerning and Judgment on all occaſions, (*Judas and the Jews*, &c. *p.* 58.) could not tell him, yet *G. W.* might, for 'tis in *The Chriſtian Doctrine and Society*, by *G. W. p.* 5, and *W. Baily's Works*, *p.* 300. 307. Come, *G. W.* ſince the Quakers are attained to that Perfection, as that they hold Courts of Judicature in the Name of the Honourable William Penn; And that you have Judges, Lawyers, Bailiffs, Conſtables, Goalors and Souldiers, Guns and Swords in *Penſilvania*, tell me the Intention of your great Apoſtle *G. Fox*, in his *News coming up*, &c.

p. 20.

p. 20. *Sing, all ye Saints, and rejoyce, clap your hands, and be glad, for the Lord Jehovah will Reign* *, *and the Government shall be taken from you pretended Rulers, Judges and Justices, Lawyers and Constables; all this* **Tree** *must be* **Cut** *down*, &c. But I cannot enlarge at present on this Subject; but the more you strive to cover and cloak your Errors, the more do you give occasion to have them manifested; which puts me in mind of a Fable, recited by *Luther, Malum irritatione auctum*, A Sore groweth worse by chafing. And truly since our Scuffle first began about Womens Meetings, the Sect of the *Foxonian Quakers* (like the Man in the Fable) appears not only Lame, but Scabby, *&c.* And the more they give occasion, the more I rub and chafe this Corrupt Sore, until it will stink all the Nation over. If they again complain, that I put frightful Garments upon them, let them withal remember, 'tis a Web of their own Weaving.

* *Viz.* When we get Governours over *Pensilvania* and *England*; &c.

Now I shall shew what *Geo. Fox*, the Founder of Quakerism, says of himself; next, what his Brethren, by way of Confirmation, say of him; and next, what the Quakers they say of the National Ministry, of the Scriptures, Sacraments, and of their own Writings, briefly and in Order.

First, of G. Fox's Assuming Divine Attributes to himself.

News coming up, &c. *p.* 1. "Written from the Mouth of the Lord, from one "who is naked, and stands naked before the Lord, cloathed with Righteousness, "whose Name is not known in the World; Risen up out of the "North, which was prophesied of *, but now it is fulfilled, *&c.* "*Several Petitions Answered*, &c. *p.* 60. My Name is covered "from the World, and the World knows not me, nor my Name, *A Battledoor*, &c. Introd. "All Languages are to me no more than dust, who was before "Languages were, *&c.* (Alike to *James Parnel*, in his Book, *The Watcher*, &c. *p.* 37. "But to the end of all Disputes and Arguments I am come, for before they was, "**I am.** I have Power to bind and to loose whom I please, from him whom "the World calls *George Fox*, who is the **Son of God.** *G. F. W. O. C.*

* *Quere*, by which Prophet?

The Examination and Tryal, &c. *p.* 21. "The Thundering Voice answered [me "*Geo. Fox*] *I have glorified thee, and will glorifie thee again.* And I was so filled "full of Glory, that my Head and Ears was filled full of it. *A Journal*, &c. *p.* 31. 60. 67. "*I was in the Paradice of God*; and that it was Christ the Eternal "Power of God, that spake in me at that time unto them: — And that was the "Word of the Lord, and of Christ through me to him: So that it was a dread-"ful thing unto them, when it was told them, the Man in Leathern Breeches "is come. See also *p.* 45. And for his pretended Miracles wrought in his own Name only, *p.* 371. 374. *Saul's Errand*, &c. *p.* 8. "And he that hath the same "Spirit that raised up Jesus Christ, is *equal* with God, which Spirit G. *Fox* pretended to have. *The Great Myst. &c. p.* 894. "The Quakers have a Spirit given "to them beyond all the fore-fathers (which we [said G. F.] do Witness), since "the days of the Apostles in the Apostacy. And they can discern who are Saints,

"who

" who are Devils, and who are Apoſtates, without ſpeaking ever a word. *The Great Myſtery, &c. pag.*

Thus Reader, I have given you a few Inſtances of Blaſphemy, which hang and depend one upon another, as a Chain linked together. And the next ſhall be what his Preachers ſaid of him, by way of Corroboration. But firſt, hear what *G. W.* ſays, in order to convince the World that *Geo. Fox* owned Jeſus of *Nazareth*; which indeed and in truth is no more nor leſs than he, *G. F.* ſaid of himſelf: A notable Proof, well may he be afraid, or aſhamed, or both, to meet me before moderate Men of ſenſe. Well, hear *G. W.* for once; *A Juſt Enquiry*, &c. *p.* 23. " And *G. F.* is more fully cleared from theſe Adverſaries Reproach in " this matter by his own Innocent Teſtimony. *Great Myſt. p.* 254. " That by " Chriſt the Light, all things were made and created, and that he was glorified " with the Father before the World began, *&c.* Well done, *George*. But now let us ſee if he do not ſay thus much of himſelf; and if ſo, what Paint haſt thou in ſtore next? *The Teachers of the World unvailed*, &c. *p.* 27. " I am the Light " of the World, him by whom the World was made: And doth " enlighten every Man that cometh into the World *. Again, *The Examination and Tryal at* Lancaſter *Aſſizes*, &c. *p.* 21. " And before " I came at the Bar, I was moved to Pray, and the Thundering Voice anſwered, " *I have glorified thee, and will glorifie thee again.* I marvel that *Whitehead* ſhould " have the Face to appear in Print with no better Proof that *Fox* owned Jeſus " of *Nazareth*. Surely he may well be aſhamed to appear before any Men of ſenſe, to Juſtifie theſe his Abominations. And ſo much briefly for what *Fox* ſays of himſelf, and what *Whitehead* brings to excuſe him.

* Meaning the Light in him.

The Quakers Adoring Geo. Fox, *&c.*

Fifth Part of the Chriſtian Quaker diſting. *&c.* p. 77. " *That* G. Fox *is bleſſed* " *with Honour above many Brethren, and that Thouſands will ſtand by him in a Hea-* " *venly Record, That his Life Reigns, and is ſpotleſs, Innocent, and ſtill retains his In-* " *tegrity*; whoſe **Eternal Honour**, and Bleſſed Renown ſhall remain; yea, " his Preſence, and the dropping of his tender words in the Lord's love was my " Soul's Nouriſhment. *The Quakers Challenge*, &c. *p.* 6. " Stand up, *Muggleton* — " who calleſt thy Book, A Looking-Glaſs for *Geo. Fox, whoſe Name thou art not* " *worthy to take into thy mouth*; who is a Prophet indeed, *and hath been Faithful* " *in the Lord's buſineſs from the beginning.* It was ſaid of Chriſt, that he was in the " World, and the World knew him not *. So it " may be ſaid of **this** true Prophet, whom *John* ſaid " he was not. But thou ſhalt feel this Prophet, [*i. e.* " *G. F.*] one day as heavy as a Mill-ſtone upon thee; " And although the World knows him not, yet he is " known, *&c.*

* Here *G. F.* and *Sol. Eccles* agree; *G. F.* ſaid, The World neither knew him, nor his Name; mark what Idolatry & Blaſphemy is here.

Joſiah Cole's Letter, wrote from *Barbadoes*, 21 of the twelfth Month, 1658. to *Geo. Fox*, and vindicated by *William Penn*, in their Book *Judas and the Jews*, &c. *p.* 44. *viz.* " Dear *Geo. Fox*, who art the Father of many Nations, whoſe Life " hath reached through us thy Children, even to the Iſles afar off, to the begetting

" many

" many again to a lively hope, for which Generations to come ſhall call thee " Bleſſed; whoſe **Being** and **Habitation** is in the Power of the Higheſt, in " which thou **Rules** and **Governs** in **Righteouſneſs**: And **thy Kingdom** is **Eſtabliſhed** in Peace, and **the Increaſe thereof** is **without end**.

John Audland's Letter out of the Weſt of *England*, (which was Printed before *G. F.* dyed) taken out of the Original (which we have) an Abſtract thereof is as followeth, *viz.* 'Dear and Precious One, in whom my Life is bound up, 'my Strength in thee ſtand; by thy Breathings I am nouriſhed, by thee my 'Strength is renewed, Life and Strength came from thee, Holy ONE: Daily 'do I find thy Preſence with me, which doth exceedingly preſerve me, for I 'cannot Reign but in thy Preſence and Power. Pray for me, that I may ſtand 'in thy dread for evermore. I am thine, begotten and nouriſhed by thee, and 'in thy Power am I preſerved. Glory unto thee, Holy One, for ever. See this Blaſphemous Letter more at large in *The Diſcovery of the Accurſed Thing*, by *T. C.*

I remember when I charged the Quakers in my Sheet to the Parliament, *Dec.* 1693. *p.* 4. with their Contempt of the Publick Miniſtry, out of their Book, *A Brief Diſcovery*, &c. calling them (as falſe Miniſters) Witches, Devils, *&c.* Firſt, *Geo. Whitehead*, in *The Quak. Vind. p.* 2. *Col.* 2. denies that he knew the Book; and yet I find in his *Juſt Enquiry*, &c. *p.* 13. Printed ten Months before that, he could Anſwer it, tell the Title, Date, and number of Subſcribers, namely, five; ſaying, *But ſtay*, **ſoft a little**, *were theſe Characters given in general, or to all other Miniſters that are not of us?* **No ſure.** In their *Vindication*, &c. delivered to the Parliament, *pag.* 2. *Col.* 2. though he denyed to know the Book, yet he then could ſay, *Yet his charging us with Contempt of the Publick Miniſtry, is too general, and harſh; we Charitably diſtinguiſh between the more moderate ſort and the rigged Perſecutors*, &c. Well, let us ſee whether *G. Whitehead* be ſincere: He cries **ſoft a little** in one Book, and pretends Charitably to diſtinguiſh in the other Book: So that a ſtranger would think him very fair, at leaſt tolerable. But to prove him deceitful, and that they give thoſe Contemptuous Language to all Miniſters, nor Quakers, I ſhall make appear, for the Title over the Names is, **Of the Falſe Miniſters**. And therefore the way to find out *G. W.* is to Examine, Firſt, who they account Falſe Miniſters; and, Secondly, what Names they are pleaſed to beſtow upon them.

Firſt, Who the Quakers Account Falſe Miniſters.

1. G. Fox *his Primmer*, p. 84. '*Scholar.* Who have been the Miniſters and In-'ſtructors of the People, that they are erred ſo from Scripture-Example? Let 'me have ſome Marks and Signs, by which I may know the Deceivers and Falſe 'Prophets, *&c.* *Geo. Fox* gives his Scholar Ten Inſtances againſt the Clergy, one is this, namely, 'They are ſuch as ſprinkle Infants, and tell People, it is an 'Ordinance of Chriſt.

2. *Smith*'s *Primmer.* &c. *p.* 8. *Schol.* 'How may I know when Chriſt is truly Prea-'ched? *Anſw.* They that are Falſe (**Miniſters**) Preach Chriſt without, and bid 'People believe in him as he is in Heaven above; but they that are Chriſt's Mini-'ſters, Preach Chriſt within.

2. *Saul's*

3. *Saul's Errand to Damascus*, &c. *p.* 7. 'All that do study to raise a living 'thing out of a dead, to raise the Spirit out of the Letter, are Conjurers: And 'the Lord is against all such, and who are of God are against all such.

4. *The Quakers Challenge*, &c. *p.* 2. '[illegible]me, Protestants, Presbyterians, Inde-'pendants, and Baptists, *&c.* the Quakers deny you all, *p.* 3. The Quakers are 'in the Truth, and none but they.

5. *The Guide Mistaken*, &c. by *W. Penn*, p. 18. 'And whilest the Idle, Gorman-'dizing Priests of *England* run away with above 1500000 *l.* a Year, under pre-'tence of being God's Ministers; and that no sort of People have been so Uni-'versally through Ages the bane of Soul and Body of the Universe, as that abo-'minable Tribe, for whom the Theatre of God's most Dreadful Vengeance is 'reserved to Act their **Eternal** Tragedy upon, *&c.*

6. *An Antidote*, by *Thomas Ellwood*, p. 78. 'Truth allows of no Payment of 'Tithes at all under the New Covenant: They who Pay Tithes, uphold a Legal 'Ceremony abrogated by Christ, and thereby deny Christ to be come in the 'Flesh, which is a mark of Antichrist.

I think I need not enlarge on this Point, for all that sprinkle Children with Water, all that Preach Christ without, as he is in Heaven above at the Right Hand of God, all that Preach out of the Scripture, all that are Ministers, and not Quakers, all that Pay Tithes, or receive Tithes, are of that abominable Tribe, for whom God's Dreadful Vengeance is reserved, *&c.* In fine, all, not Quakers, are False Ministers, by the Doctrine of the Quakers. And now it remains to shew what the Quakers call them in their Book, *A Brief Discovery of a Threefold Estate of Antichrist*, &c. under the Tithes, as in *p.* 7, 8, 9, 10. *Viz.*

Of the False Ministry.

'The Priests of the World are, I. Conjurers, raising dead Doctrine, dead 'Uses, dead Motives, dead Reasons out of the Letter, which is Death; raising 'Death out of Death, notable Conjurers. II. Thieves and Robbers. III. Anti-'christs, the Priests of *Baal*, cannot shew any Scripture for their *Heathenish ways*, 'and Bestial Worships. IV. Witches, blind Guides. V. Devils, the Serpent is 'Head in them. VI. Lyars, the Commission and Call of *Baal's* Priests, *Come 'from* Oxford *and* Cambridge, *which they call the Well-head of Divinity; corrupt 'Streams issue from thence I can witness* [*fetching the same Commodities*] *drinking a 'Cup of the same Poysonous Fountain; the Fountain is bitter, the Streams are no better.* 'Even the Sir *Symons* of the Age run to *Oxford* and *Cambridge*: These are not 'Ministers of Christ, but Stewards of the Devil's Magazine, Dissemblers and 'Lyars. VII. A Viperous and Serpentine Generation, going about to Murder 'and Strangle the Child Jesus, holding a Worm-eaten, Beastly Form. VIII. Blas-'phemers, yea, of the Devil, fearful Blasphemers. IX. Scarlet-coloured Beasts: 'A Harlot full of Abominations and Filthiness. X *Babylon's* Merchants, Selling 'Beastly Wares for a large Price; **the Letter**, which is Dust and Death: The 'day is coming when these Idol Merchants, these costly Sermon-makers, shall cry, '*&c.* XI. Whited Walls, professing nothing but Poysonous stuff. XII. Ra-'venous Wolves. XIII. Greedy Dogs, really they are Blood-Hounds, still hunting

'and

'and gasping after their Prey, like the mouth of Hell; barking and raging like 'Sodomites. XIV. *Eminent and Ambitious Pharisees* of the Devil; woe, woe, woe, 'was the Portion of these Pharisees then, and woe, woe, woe, is their Portion 'now: And woe and misery is the Portion of the upholders (*whether King or 'Parliament*) of that Treacherous and Deceitful Generation, *&c.* Come, *G. W.* you say, *Soft a little, we Charitably distinguish*, &c. But now your Spirit, your Principles and Practice by your Books, are found out; and the Reason why you refuse to meet me, according to your Proposal, is now found out; for you know you must either Justifie these your Antichristian and abominable Books, or Condemn them; Condemn them you will not, for that they are given forth by your great Apostle *G. F.* and his Disciples, and (as you say) by the Eternal, Infallible Spirit of God, for then down goes your Infallibility, and great will be the fall thereof. Justifie them, you cannot; for if you tell them these sayings came from Heaven, they'll tell you they came from Hell; so that here is a Gulf between you and them: You may fret and fume, rage and rail, invert, pervert, gloss, and paint, but all to no purpose; I have hem'd you up, and cast a Trench about you, and taken you as in a Net, and resolve to hold you fast; for I will not leave the decision of our Controversie to Quakers, Ranters, *Muggletonians*, nor to your Grandsire the Pope. Come, *G. W.* I have not done with you yet; you say, *The Quak. Vind. p. 2. As for Baptism and the Lord's Supper, Scripturally considered, we confess and own*, &c. But, may some say, how is this possible, who have not baptized any with Water, nor received the Sacrament, under the Elements of Bread and Wine, these 40 years? *Answ.* Let me Interpret their meaning, which I take to be thus: They own them Scripturally, that is, as they own the Scriptures, they own the Sacraments; also upon the same Hypothesis, they may say, they own the Scriptures Sacramentally, *viz.* as they own the Sacraments of Baptism and the Lord's Supper, when alas, they own neither, no otherwise than *Arius* owned the Faith of one Substance; who, when at the demand of the Emperour, he signed the *Nicene Creed*, who before-hand wrote his own Opinion in a piece of Paper, and put it in his Bosom under his Coat; and coming to the Book, he takes his Oath, that he verily believed as he had written, meaning as he had written in the Paper under his Coat. In like manner the Quakers confess and own the Sacrament of the Lord's Supper Scripturally; that is, as they have written in their own Books. And I pray, may some say, how is that? For Answer, you may see the same Juggle, read *News coming up*, &c. *p.* 14. *So dust is the Serpent's meat, their Original is but dust, which is but the Letter, which is Death; and their Gospel is dust*, Matthew, Mark, Luke, *and* John, *which is the Letter.* Thus then they own the Scriptures Sacramentally, *viz. to be Dust, Death, and Serpents meat.* And I will shew you how they own and confess the Sacrament of the Lord's Supper Scripturally, *viz.* as they own the Scriptures; for Proof thereof, see a Book of their own writing (only they are not so cunning as *Arius*, for he never Printed his Paper,) I say, see *News coming up*, &c. *p.* 34. *A Voice to all you deceivers, who deceive the People; and Blasphemers, who utter forth your Blasphemies and Hypocrisies, that tell People of a Sacrament, and tell them it is the Ordinance [illegible]d. Blush, Blush and Tremble you who live in the Witchery, and bewitch the Peopl[illegible]* Thus Reader,

I have ſhewed how they own the Lord's Supper Scripturally, and the Scripture Sacramentally; which though they have Printed the ſame, yet they are as loath to ſhew their Books of this kind to Authority, as *Arius* was his Paper, yet *Arius* could never pretend fairer to the Emperour, than *G. Whitehead*, in the *Quak. Vind. &c.* did to the Parliament: The like might be ſaid about their owning the Faſt commanded by Authority, *p.* 3. of their Vind. *For the Intent, Subſtance, and End of a true Faſt, this we are frequently mindful of, &c.* Oh deceit! when 'tis generally known through the Nation, that on the days ſet apart by Authority for a Faſt, they follow their outward Callings, open their Shops, and not ſo much as appoint a Meeting for that end, as others have done. I have not room to ſhew the depth of Hypocriſie in this *Whitehead*; 'tis like his Pretence (of late Years) of owning the Scriptures, and preferring them before all the Books in the World, but he means Sacramentally. If he deny my Interpretation of their Reſerves, then let him ſhew me that any one Quaker in *England* of the **Foxonian Tribe**, in Print hath recommended the Reading of the Scripture in their Religious Meetings [if ſuch I may call them,] As they frequently do their own Epiſtles; for inſtance, ſee *Geo. Whitehead's Epiſtle for the Remnant of Friends*, &c. where he concludes thus: *Let this* [Epiſtle] *be Read* **diſtinctly** * *in the Life and Authority of God, from whence it came, amongſt Friends in and about* London, *and elſewhere, as Friends are moved in the ſame Life, &c.* To this Inſtance let me add *Whitehead's* Doctrine, in his Book, *A Serious Apology*, &c. *p.* 49. *That what is ſpoken by the Spirit of Truth in any* (meaning the Quakers) *is of as great Authority as the Scriptures, and Chapters are, and* **greater.**

* Here muſt not be a Syllable miſtaken, for it came from Heaven in the Quakers: And yet I queſtion it, for in *pag.* 12. he compares the Sufferings of the Quakers to the Sufferings of Chriſt, like his Brother *Burroughs. E. B's.* Works.

And for further Proof that they value their own Pamphlets above the Scripture, ſee *New Rome Arraigned*, &c. *Introd.* 10 *Inſtances*, &c. *p.* 40. to 47. And *Quakeriſm withering*, &c. *p.* 32. to 44. By which I have proved both from Matter of Fact and Practice, what I charge them with, beyond all their gloſſing.

And now I am leaving *G. W.* I apply my ſelf to the Hearers amongſt the Quakers, and do Solemnly profeſs, that I never wrote one Book out of Malice, as he ſuggeſts; and as may appear in every Book, by the Propoſals and Offers I therein make. But if you do not call out *G. W.* and cauſe him to ſtand to his Propoſal, or elſe condemn and cenſure his Errors, and the Errors in your Friends Books, by him vindicated, under 12, or more of your hands, I do purpoſe, if the Lord permit, to proceed to a Brief Hiſtory of the Riſe, Growth, and Progreſs of Quakeriſm, from the Year 1650. to 1695. And the Projects of *G. Fox*, the Founder of Quakeriſm. And *wherein their Principles are Antichriſtian, Antimagiſtratical, Irrational, Unreaſonable*, Tending to ſubvert the Chriſtian Faith, to introduce *Mahumetiſm*, Atheiſm, *&c.* And to ſhew that their Faith and Doctrine is contrary to that of the Primitive Chriſtians, Saints, and Martyrs in all Ages. Firſt, in denying Jeſus of *Nazareth*, contemning the Scriptures, reviling the Magiſtrates, reproaching the Miniſters of the Goſpel, undervaluing the Death and Sufferings of Chriſt, and exalting their own [of which many are meer Cheats, particularly *Sam. Cater's* *, who is recorded to have ſuffered

* See *New Rome* [illegible] 7.

suffered 20 *l.* where he never lost a groat, but had 10 *l.* sent him from *London*; so that instead of losing 20 *l.* for Preaching, he got 10 *l.* clear; and many other things which may occur, which may be prevented by a sincere Retractation. And let not *G. W*'s. Cunning, and smooth, and demure Carriage prevent you from Condemning what is Erroneous; for though he study no Events, nor fear no Effects, as he says, yet I would have you be wiser. For whatever you think (as some of his Friends have told him in *Berkshire* to his Face) 'tis he that hath been the chief disturber; 'tis he that hath poysoned the minds of many well-meaning People, 'tis his false glossing, and base perverting, that hath drawn the edge of my Pen against you; and if you will stand by him, and not, like the Wise Woman of *Abel*, bring him forth, nor condemn his Errors, *&c.* my Hand will be still heavier upon you, if God permit me length of days, and the assistance of his Holy Spirit. For I do tell you, his Impudence hath exceeded all that ever I read of, none exceed him in perverting and false glossing. And if this Answer had not come out, I was minded by a quarter of a Sheet to give you a second Summons, whether you hear or forbear. For I find *G. W.* will not come forth himself, he feareth the Fate of *Hungate* the Jesuit against *Hall*. See *New Rome unmask'd*, &c. *p.* 33. to 49. Oh Friends! for so I can call many of you, I am grieved to see you willingly ignorant; and as I have already, so I could still take great pains to inform you of the subtil working of some of your Juggling Teachers, whose Books are of two sorts, and carry two faces, as I have often said; saying one while, that the Scriptures are Death, Dust, Serpents Meat, Beastly Ware, *&c.* yea, so uncertain, that whether *Moses* or *Hermes* be the first Penman is doubtful: But your *Bellarmine*, *G. W.* to serve a turn, told the Parliament in your *Vind. &c.* that the Quakers believed it to be given by Divine Inspiration. Now, Friends, one of these Books, which teach thus contrary to each other, must be wrong; then let it be condemned. Again, *G. W.* says, you prefer the Scriptures before all Books extant; and yet he himself teach by his *Serious Apology*, p. 49. *That what is spoken from the Spirit of Truth in any, is of as great Authority as the Scriptures and Chapters are, and* greater, *&c.* And now you shall see how by Practice he prefers his own Writings before the Scripture, for he never recommended a Chapter of the Bible to be read in their Meetings of Worship: But you shall see how he imposeth the Reading his own, and your, poor hearts, are obliged to hear it read, *viz. An Epistle for the Remnant of Friends*, by *G. Whitehead*, which concludes thus: *Let this* [Epistle] *be read distinctly in the Life and Authority of God, from whence it came, amongst Friends in and about* London, *&c.* Now I appeal to your Consciences, which does *G. W.* prefer think-ye? Again, *G. Fox*, in Answer to *C. W. Great Myst.* p. 246. said, *The Scriptures are* not *the* Word *of God, as thou Blasphemously affirmed*; when upon his own Epistle he set this *Encomium*, *This* is *the* Word *of the Lord God to you all.* Again, *Several Papers given forth by G. Fox*, he there tells his Friends, *This is the Word of the Lord: I charge you in the Presence of the Living God, to send this* [Epistle] *amongst all Friends and Brethren every where, to be read in all Metetings: To them all this is* the Word of God, &c. Oh Friends! when did ever *G. Fox* say so of the Scriptures? No, he is so far from that, that he says, *'Tis Blasphemy to call the Scriptures the Word of God.* Pray mark the irreconcileable Difference, and yet

your *Bellarmine*, *G. W.* had the Face to tell the Parliament they prefer the Scriptures before all Books in the World. Oh horrible Impudence! Again, see your Book, *Truth's Defence*, &c. *p.* 2. 104. where they Teach, you may as well burn the Scriptures as their Writings; and their Convocation, or *London* Yearly Meeting, 1675. confirm them by Decree, saying, *It is our Judgment in the Fear of God, and Authority of his Power, that no such slight Names, [illegible]dicts or* Cannons, *be put upon Friends Papers, which we Testifie have been given forth by the Spirit of God*, &c. Now, when did they ever send out a Decree, that no such slight Names and Expressions, as Dust, Death, Serpents Meat, Beastly Ware, Carnal Letter, Husk, &c. should be cast upon the Scriptures? No, no, they were so far from that, that the very Men that gave the Scriptures these contemptuous Names, sent out this Preservative for their own Books, Papers, and Queries. Oh, Friends! what do you think of *G. W.* Is he not made up of Impudence? The Difference is so great between the value they put upon their own Books, and that upon the Scriptures, that it can never be reconciled, nor Satisfaction made to them that tender the Glory of God, and the good of Souls with grateful Hearts for his Goodness in continuing the Bible to us through all Ages, but by Condemning the one sort of the Quakers Books to the Fire, as *Oxford* lately did a Book of the same Nature. Why then will you not bring forth *Sheba, the Son of* Bichri, *that Man of Belial?* *G. W.* Is there not a Wise Man amongst you? He tells you that I wrong the Quakers in Charge, Citation, and Observation. Bring him forth according to his Proposal, and you will see it proved that I have not. I have given you a few Instances, I might produce a hundred more, but time would fail. *G. W.* hath wrote to divers Clergy-Men to prevail with me to desist; they give me his Letters, and wish me good Success. Two of your Teachers have been with me within these two Months past, and used many Arguments with me; I tell them all is in vain, unless they bring forth *Sheba*. And so I say still, or else come forth your selves, and condemn what is Erroneous, and defend what is Sound and Orthodox. And so I conclude, and subscribe my self your Friend in what I am able to do,

Milden-Hall, Aug. 20.
1695.

Francis Bugg, Senior.

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